THE LITURGY OF THE Church of England, Asserted in a SERMON.

Preached at the Chapel of the *Savoy*, before the *French Congregation*, (which usually Assembles in that place) upon the first Day that Divine Service was there Celebrated according to the *Liturgy* of the Church of *ENGLAND*.

By *JOHN DUREL*, Minister of the Gospel.

Translated into English by *G. B.* Doctor in Physick.

The Second Edition.

To which is prefixt a short Preface, shewing the Reason of its being now Re-printed.

LONDON,

Printed by *J. L.* for Luke Meredith, at the *Angel* in *Amen-Corner*, MDCLXXXVIII.

APPROBATIO.

REcensui hanc Concionem Domini *Joannis Durel*, in versum decimum sextum 1 *Cor. cap.* 11. in qua nihil reperio Fidei aut bonis moribus contrarium, quo minus cum utilitate publica imprimi possit.

G. Stradling, *Reverendo in Christo Patri* Gilberto *Episc. Lond. a Sac. Domesticis.*

To His Excellency *JAMES, Duke, Marquess, and Earl of* Ormond, *Earl of* Brecknock *and* Ossory, *Viscount* Thurles, *Lord Baron of* Lanthony *and* Arclo, *Lord of the Regalities and Liberties of the County of* Tiperary, *Chancellor of the University of* Dublin, *Lord Lieutenant General, and General Governor of his Majesty's Kingdom of* Ireland, *one of the Lords of His Majesty's most Honourable Privy-Council in his Kingdoms of* England, Scotland, *and* Ireland, *Lord Steward of His Majesty's Houshold, Gentleman of His Majesty's Bed-Chamber, and Knight of the most Noble Order of the Garter.*

May it please Your Excellency,

AS I had no other aim when I made this Sermon, but only the private Instruction of my Auditors; so would it never have come into my thoughts to expose it to publick view and censure,

had not Your *Excellency* in ſome ſort impoſed upon me a neceſſity of ſo doing; partly by letting me know that ſuch was Your *Excellency's* pleaſure; partly by declaring after You had heard it, that You judged it ſuch as might contribute ſomething to the edifying of God's Church in this preſent conjuncture of the affairs of Religion in this Kingdom. To this I might add the commands which to the ſame effect I have received from other perſons of great Authority. But as the publiſhing of it hath been ſolely grounded upon the account Your *Excellency* was pleaſed to make of it, and the favourable judgment You paſſed upon it, I ſhall humbly beg leave to charge Your *Excellency* with all the blame, which upon this occaſion might be laid upon me; and thus I ſhall think my ſelf ſafely ſheltered on that hand. But I muſt ingenuouſly confeſs, That I am much more to ſeek how I ſhall ſatisfie ſuch as ſhall find it ſtrange, that I ſhould take the liberty to prefix to a ſingle Sermon, one of the *greateſt* and moſt *Illuſtrious Names* of this preſent Age, which ought not to be *ſeen* but *engraved* in *Marble* or *Braſs*, or upon the *Frontiſpiece* of thoſe eminent *Works*, which as Your *Fame* ſhall laſt as long on *Earth* as the *Sun* in *Heaven*, and whoſe Volumes give their Authors leave to make their *Dedicatory Epiſtles* ſwell to the bulk of a full *Panegyrick*, without any the leaſt diſproportion between them. Where on the contrary, it is moſt certain, that a much longer Diſcourſe than this whole Sermon amounts unto, would not ſuffice to make an *Epitome* of that *Elogy*, which Your *Excellency* hath purchaſed by that long *ſeries* of ſignal Actions which have ſhined moſt brightly without interruption throughout the courſe of Your *Heroical Life*. Though nothing ſhould be ſaid of Your *Excellency's* moſt Illuſtrious Houſe, and not any one beam of the Glory of Your Anceſtors were borrowed to make a re-

reflection upon your Perſon. It was Your own perſonal worth, *My Lord*, as well as the favour of His late Majeſty of moſt glorious and immortal memory, which raiſed Your *Excellency* to the greateſt imployments at ſuch an Age, wherein others are ſcarcely able to manage their own private buſineſs. When that violent Tempeſt which hath theſe many years ſo cruelly battered all theſe Iſlands, had ſnatched out of *Ireland* that skilful Pilot, who ſo worthily ſate at the Helm of it, none was found better qualified than Your *Excellency* to ſucced him in that important Adminiſtration. And though it be always a great honour to any Subject to repreſent the Perſon of his Prince, nevertheleſs it may be ſaid (in that conjuncture of Affairs) that that high Dignity of Vice-Roy was as much an exerciſe which His Majeſty gave to Your eminent Vertue, which he knew full well, as a preferment beſtowed upon Your *Excellency*, by his inſtruſting You with that fair flower of his Crown. And the truth is, Your *Excellency* met therein with a world of difficulties, the minds of Men being ſo far debauched from their duties, that it was almoſt impoſſible to apply any art whereby to govern them. But therein Your *Excellency* acted with ſo much Prudence, ſhewed ſo undaunted a Courage, and ſuch high Abilities in every reſpect, that all Men unanimouſly conſent in this, That if it had been poſſible for that Kingdom to have been preſerved to its lawful Poſſeſſor, and that God had not decreed, that, with his other Kingdoms, this alſo ſhould be forced from him, that he might afterward, in a miraculous manner, reſtore them all at once unto his anointed Servant, to the end he might thereby be obliged, and with him all his Subjects, to acknowledge, that he holds them all immediately from his hand, and that by him he Reigneth; I ſay, if that Kingdom could poſſibly have been preſerved, His Majeſty had found in Your *Excellency*

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a Depoſitary capable of returning him a faithful account of ſo great a Truſt.

Neither is Your *Excellency* become more famous by Your Actions, than by Your Sufferings. For His Sacred Majeſty being ſtripped of all, You would not then remain within Your Caſtles, and Your Palaces, as every one knows Your *Excellency* might have done, had Your Spirit been ſo low and mean as to endure to hold any thing from the favour of Rebels. You had not the leaſt reſentment for the loſs of thoſe vaſt Demeſns wherein You exceed any Subject in *Europe*. You quitted them without regret, freely and cheerfully; and, which is more, with a matchleſs Courage You parted with all that was deareſt and neareſt unto You; even with that Vertuous and Illuſtrious Conſort which God had given You, and with that fair Iſſue wherewith Your Marriage hath been bleſſed; and all this to follow our *David in the Wilderneſs*. This reſolution doubtleſs was exceeding generous, and worthy Your *Excellency*. But yet ſomething more was required to render Your *Excellency* that which I ſhall preſently ſay that You are, and what You ſhall be in the eſteem of Poſterity to the end of the World. This noble Reſolution of Your's was to be crowned with Perſeverance, and a Perſeverance of a very long continuance. And this Your *Excellency* hath ſo handſomly performed, that all *Europe* hath taken notice of it, even with admiration. For neither the continual and laſting Proſperity of the Uſurpers, which ſeemed to exclude His Majeſty out of His Dominions for ever; nor the cold indifferency of His neareſt Allies, who looked upon His Affairs as deſperate; nor thoſe ſtraits whereto the greateſt of Kings hath frequently been reduced even for His own ſubſiſtence, and of thoſe few faithful Servants that never forſook Him, were never able to ſhake Your Loyalty; nor, in the leaſt, to cool the

the fervency of Your Zeal to His ſervice. *France*, *Germany*, the *United Provinces*, *Flanders*, *Spain*, and thoſe other Countries, into which that incomparable Prince was led by Divine Providence (that they might, when God had brought him back again into his own, and therein ſubjected all under His Empire, envy our happineſs) are eminent witneſſes of what I ſay. Your *Excellency* having had the honour to accompany His Majeſty in all His Travels, and to ſhare with Him in all His Troubles. And for theſe reaſons (yet without detracting from the praiſe of any one) we may conclude without the leaſt Scruple, that Your *Excellency* deſerves the *Name* of the UNBLEMISHED SUBJECT. And that is, no doubt, the Character our Hiſtory, if it doth You right, will beſtow upon your *Excellency*. Mean while, I humbly offer this Meditation of mine to Your *Excellency*'s Protection, how unworthy ſoever it may be of ſo great a Patronage, if it be only looked upon in order to what is mine. I the rather Dedicate it to your *Excellency*, becauſe therein I aſſert the ſame Religion, in the defence of which Your *Excellency* hath done and ſuffered ſo much. And I aſſert it againſt the ſame Adverſaries, which made head againſt it in *Ireland*, even thoſe very Men, which though they ſeemed as contrary as *Fire* and *Water*, yet had combined in *Arms* againſt Your *Excellency* to ſuppreſs the ſame. And I Dedicate it to Your *Excellency* to the intent all thoſe who ſhall read it, may know that it was a PROTESTANT OF THE OLD STAMP, that hath kept his Faith *unſpotted* towards his God in the midſt of ſo many Temptations, and evil Examples; who hath likewiſe born away the prize of Loyalty towards his Prince. I beſeech that great God who hath cauſed Your *Excellency* now at laſt to reap the fruits of Your perfect Loyalty, that he will be pleaſed likewiſe to crown Your holy Faith with thoſe glorious rewards.

wards he hath promised unto it, having made You, during the happy course of many years, a great example, as of Piety towards himself, so of all manner of blessings both of Heaven and Earth, to all such who *Fear God, and Honour the King.* I am with all due respect, and possible submission,

Your EXCELLENCY's

Most Humble, and most

Obedient Servant,

JOHN DUREL.

TO

TO THE
READER.

THIS Sermon is now Re-printed with the ſame deſign that firſt brought it into the World: not to irritate and exaſperate, but to quiet and moliſie mens Spirits: not to reproach them for what is paſt, but to caution and direct them for the time to come.

The little differences that have been among us have made ſuch wide breaches, that we have all great reaſon to bluſh at it and bewail it. And it is ſcarce credible, that men ſhould have been inflamed to ſuch a degree of heat, about ſuch ſmall matters, if there had not been ſome ſecret Incendiaries; who, on ſet purpoſe, induſtriouſly blew up the coals. It is time for us now to open our Eyes, and to ſee our own Errors, and their Craft, and no longer to remain ſo blind; as, by our continued oppoſitions and claſhings one againſt another, to give the common Enemy an eaſie victory over us all.

Are we ſo fooliſh, as, ſeeing the condition into which we have brought our ſelves by our diviſions, not to ſtudy as ſeriouſly to unite together for our ſafety, as others contrive to keep up our Animoſities againſt each other, to our mutual deſtruction? Do we not yet diſcern the things that belong to our Peace? Will we neither ſee them our ſelves, nor patiently endure to hear them from our Friends? We may juſtly fear, then, that they will for ever be hidden from our Eyes: *And, as the Apoſtle ſpeaks,* God hath given us a ſpirit of ſlumber; Eyes that we ſhould not ſee, and Ears that we ſhould not hear unto this day, *Rom.* xi. 8.

To the READER.

I cannot but think, this Sermon, if it were diligently considered, without prejudice, would contribute much to the Illumination of those who dissent from the publick establishment; and either convince them, that they ought to conform *to it; or not* contend *so violently against it, as to do any thing to its prejudice.*

For (to omit other things, which are here discoursed with clear Evidence) is there no regard due to the voice of all the Reformed Churches of Europe? *Is not their concurrent Judgment of sufficient moment, to weigh down a scruple? And they all, it is here shown, approve the Church of* England; *and have many Constitutions, like to those which have here been quarrelled.*

Are not they fitter Counsellors to advise withal, than those disturbers of our Peace, by whose suggestions, we have all along been embroiled? And there is not one of the Reformed Churches, if they were consulted, but would condemn those Contentions *which have been among us, and most earnestly press us to be at* Peace among our selves, *either by submitting to, or not opposing the Order established.*

For God's sake let us lay aside all Prejudice, Partiality and Passion; and, with meekness, receive the Instructions of this Sermon, into honest and good Hearts; and they cannot fail to have a powerful influence upon us, for the uniting us together, in one entire Body, for our mutual preservation.

Now the God of patience and consolation, grant us to be like-minded one towards another, according to Christ Jesus:

That we may with one mind and one mouth glorifie God, even the Father of our Lord Jesus Christ, *Rom.* xv. 5, 6.

Amen.

TO

TO let the world know, what is the judgment of the Paſtors of the Reformed Churches beyond the Seas, touching our Book of Common-Prayer, *and the Rites and Ceremonies therein preſcribed, it was thought fit to ſet here before this following Sermon (which tends wholly to the vindication of the ſame) theſe Extracts out of certain Letters, written by the Reverend, Learned, and Godly Miniſters of the French Reformed Churches of the Towns of* Paris, Roüen *and* Caën, *the three moſt conſiderable Congregations of the whole Kingdom, both for the number and quality of the Members of them. And the* Reader *is deſired to take notice, That Monſieur* de l'Angle, *and Monſieur* Daille, *were* Moderators *of the laſt* General Aſſembly *of the ſaid Reformed Churches of* France *held at* Loudun, Anno 1659.

Roüen ce 5. Decemb. 1661.

Out of a Letter of *Monſieur de l'Angle* the Father, Miniſter of *Roüen.*

Sir, My moſt honoured Brother,

I Know not whether I have thanked you for your Sermon: If I have not done ſo, I ſhould have done it; for it is an excellent preſent, which you have made me; you ought to have it Printed with your *Liturgy* in *French* of the ſame Volume, to be as its Angel-guardian, and to accompany the ſame, *in ſecula ſeculorum.* Amen.

Monſieur & treſhonoré frere,

JE ne ſai ſi je vous ai remercié de voſtre excellent Sermon; ſi je ne l'ai fait je l'ai deu faire, car c'eſt un excellent preſent que vous m'avez fait, vous le deves faire Imprimer en meſme Volume que voſtre Lithurgie Françoiſe afin qu'il lui ſerve d'Ange Tutelaire & qu'il l'accompagne, in ſecula ſeculorum. *Amen.*

De Caën ce Decemb. 1661.

Out of a Letter from *Monſieur Bochart* Miniſter of *Caën.*

Sir, My moſt honoured Brother,

I Am very much obliged to you for the Copies of your Sermon, which came to me almoſt at the ſame time with your Letters. I have read it to both our Families, with great approbation of the heads of them, who you may well think, have been followed by the reſt. Your Text is very well choſen, very well expounded, very well applied.

Monſ. & treſhonoré frere.

JE vous ſuis treſobligé des exemplaires de voſtre Sermon qui me ſont venus quaſi en meſme temps que vos Lettres. Je l'ai leu dans nos deux familles avec grande approbation des deux chefs, dont vous pouves bien penſer que le reſte à ſuivi le branſle. Voſtre texte eſt tres-bien choiſi, bien expliqué, bien appliqué.

A Paris ce 8 Decemb. 1661.

Out of a Letter from *Monſieur Gaches* Miniſter of *Paris.*

I Paſs to your Sermon, which was brought to me three days ago, and which I forthwith read with great greedineſs. If you did ſtand in need of an approbation after that of your Biſhops Chaplain, I would add mine to the ſame moſt willingly.

JE paſſe à voſtre Sermon, qu'on m'apporta il y a trois jours & que je leu d'abord avidement. Si vous aviés beſoin d'approbation apres celle du Chappelain de voſtre Eveſque, j'y joindrois tres volontiers la mienne.

De Paris le 9. jour de l'an, 1662.

Out of a Letter of *M. Daillé* the Father, Miniſter of *Paris.*

Sir, My moſt honoured Brother,

I Crave your pardon that I have not rendered you the moſt humble thanks I long ſince owed you, for that Copy of your *Liturgy* you have beſtowed upon me;

Monſ. treſhonoré frere,

JE vous demande pardon de ne vous avoir pas pluſtoſt rendu les remerciements treſhumbles que je vous dois depuiſlong temps, pour la part que vous m'aves faite de voſtre

me; and I further acknowledge now the new obligation you have lately put upon me, by sending me that Sermon, which came to my hand some days after your obliging Letter of the 21. *Novemb.* I have read it with great satisfaction for the handsomeness of the work, which is perfect in all its parts, as well for the pureness of Language, as for the choice and excellency of those conceptions and reasons you make use of therein. To my apprehension nothing could have been better writ upon the subject. And I am of your mind, that *they are things indifferent in their own nature*, or at least not so important; that we may not either be without them, or tolerate them according to the exigencies of the Church.

Liturgie; & j'ajoute maintenant ceux que je vous dois tous fraischement pour le Sermon qui m'a esté presenté de nostre part quelques jours apres vostre obligeante Lettre du 21. Novemb. *Je l'ai leu avec grande satisfaction pour la beauté de l'ouvrage, achevé en toutes ses parties, soit pour la pureté du Langage, soit pour le choix & l'excellence des pensées & des raisons que vous y employes. Il ne se pouvoit rien escrire de mieux sur ce suiet à mon avis. Je suis de vostre avis,* que ce sont des choses indifferentes de leur nature, *ou du moins non si importantes, qu'on ne puisse ou s'en passer ou les tolerer selon l'interest de l'Eglise.*

De Paris l' 11. *Jan.* 1661.

Out of a Letter of *Mons. Daillé* the Son, Minister of *Paris.*

THE general Doctrine of your Sermon hath so much of reason in it, and agreeth so well with truth and justice, that to my apprehension, it cannot be contradicted by any whatsoever, no not by such as are not of your judgment in every particular, and who do not approve of those customs which are peculiar to the Church of *England*, which you likewise maintain in the sequel of your Discourse. As for me, methinks you plead

LA Doctrine que vous establisses en general dans vostre Sermon est si raisonable & si conforme à la verité & à la justice, qu'a mon avis elle ne peut estre contestée par qui que ce soit, non pas mesme par ceux qui ne sont pas de vostre sentiment dans le detail & qui n'approuvent pas les coustumes particulieres de l'Eglise Anglicane, *que vous maintenes aussi dans la suite de vostre action. Pour moy il me semble que vous y plaides si bien leur cause, que non seule-*

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so well their cause, that as you state and explain them, not only I see no venom therein, I see nothing ill or dangerous in the use of them; but rather on the contrary, I hold that they may help forward the edification of those Churches where they are by custom established.

ment de la façon que vous les posés & que vous les esclairciſſes, je n'y trouve point de venim, je ne voy rien de mauvais ni de dangereux dans leur usage, mais qu'au contraire je tiens qu'elles peuvent aider à l'edification des Egliſes chés qui elles ſont paſſées en couſtume.

Here might be added the approbation of many others, as of *Monſieur Tricot*, *Monſieur Roſel*, *Monſieur du Vidal*, all three Miniſters of the Reformed Church of *Tours*, and as choice men as any the French Reformed Churches have, and as well verſed in our English Affairs; who in a Letter written by one of them in the name of all to Mr. *Hieroſme*, the other Miniſter of the French Church which hath ſubmitted to the Church of *England*, have theſe words, *We have received and read with ſingular ſatisfaction the Sermon wherewith Mr.* Durel *hath preſented us, and we do eſteem of it according to the value of ſo good a piece.* But if the aforeſaid Teſtimonies do not ſuffice to convince, that the Reformed Churches abroad approve of the Book of *Common-Prayer* of the Church of *England*, for whoſe defence this Sermon was firſt delivered, and afterwards publiſhed, no other will ſuffice, be they never ſo great, or ſo many.

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THE LITURGY OF THE CHURCH of *ENGLAND* Asserted, in a SERMON.

1 Cor. xi. 16.

But if any man seem to be contentious, we have no such custom, neither the Churches of God.

WHEN on the one hand I reflect upon the late troubles you have undergone, the continual Crosses you have daily met with, and the uncharitable practices which from time to time have been set on foot to scatter your publick Assemblies, and to constrain you to go seek the edification and the comfort of your souls as far, with as much toil and with the same inconveniencies as if still you lived under those Powers, who remove as far as possibly they can, the *Sanctuaries* of God from the *dwellings* of the faithful that frequent the same.

And when on the other, I call to mind the happy change of your condition, and that I set before my eyes those advantages which from thence will accrue unto you, by God's blessing upon us all

all both People and Paſtors. When I ſee that that favourable Aſpect of the Heavens, which bringing back our *Great Monarch* into His Kingdoms, hath along with Him alſo brought back Peace, Safety, and good Order, and hath diſpelled all evil both from Church and State by his preſence, the ſame alſo hath had its influence upon your holy Aſſembly, to procure its reſt, and to give it a certain and fixed place, wherein from henceforth it may with all convenience have its exerciſes of Piety, and ſerve God without fear of any moleſtation; I cannot (even raviſhed with your happineſs) forbear crying out, as of old, upon an occaſion not unlike unto this, the Prophet *Eſdras* did, 1 *Eſdras* 7. 27. *Bleſſed be the Lord God of our Fathers, who hath put ſo good a thing as this in the King's heart.*

But to the end you may profit by theſe advantages, and that the Church of Chriſt may likewiſe be edified thereby; before all I exhort, and conjure you in the name of God, not only you who are Members of this flock, and who knowing that the Diſcipline which we are obliged to follow in this place is good and holy, and in all reſpects moſt capable of edifying every good Soul, have ſubmitted your ſelves unto it, without ſcruple or heſitation: But you alſo (if any ſuch be here) who being prejudiced, and who for want of being well informed, cannot yet cloſe with it: And you whom curioſity only to ſee what is done in the midſt of us hath drawn hither; I ſay, I exhort and conjure you, as many as be here preſent, in the name of that great God, whom you profeſs to worſhip and fear; by the zeal you ought to have for his Glory, and the edifying of his Church, and by the intereſt of your own Salvation, that you bring hither, ſome of you, diligence and attention; others humility, and a mind capable of inſtruction; and all charity, and a mutual bearing one with another; and that above all things you ſtrip your ſelves of that Spirit of *Contention*, whereof Satan our common Enemy, hath made uſe in all ages, to ſow diviſion in the Church of Chriſt, and therein to make thoſe wide breaches, and lamentable deſolations, which expoſe her to all the invaſions, and affronts of her Adverſaries, and which make her to them an object of laughter and ſcorn; whereas on the contrary ſhe *would be terrible* to all of them, as an *Army marching with diſplayed colours*; though they were yet much more numerous and more incenſed than they are, if the ſeveral members which compoſe the ſame were wiſe enough, to ſtick cloſe together in that ſtraight union, which alwaies ought to be inviolable among brethren.

And

And to the end I might have a fit opportunity to shew you, both the *Nature*, the *Causes*, and the Effects of this dismal Spirit of *Contention*; and to teach you the means whereby to preserve your selves from it, and to shake it off when you are threatned, or already siezed with it, I have taken for the subject of my present Meditation, the words of the holy Apostle which were read unto you. *But if any man seem to be contentious, we have no such custom, neither the Churches of God.*

Our Lord and Saviour had by the Ministry of Saint *Paul*, gathered a fair and numerous Church in the City of *Corinth*; but Satan who always, and in all places, stood ready to endeavour to pull that down which the Apostles had built up, had assaulted that Church with his whole might, and all his cunning, to bring it to ruine. He had raised Persecutions against it from without; he had infected within it many of its Members with the contagion of Vice, and venom of Error. And those whose Manners he could not corrupt, nor Faith pervert, he had divided them about things which do not concern the Body and substance of Religion, but are only the circumstance, and as it were, the cloathing and the out-skirts of it. Their differences were not about *Vice* or *Vertue*. The Controversie was not about the saving Truths of the Gospel, or those Heresies which subvert the same. The question was only about the manner of God's worship, about a *Hat* or a *Cap*, a *Veil* or a *Hood*; for either Sex had made a party. The custom was (whether the Apostles had established it, or whether they had only approved and confirmed it) that men should stand bare-headed in the Congregation, and that women should be covered with a *Veil*.

There were found both men and women so far unreasonable, and of so cross a disposition, as to deny to conform to that custom. Some men would needs be covered, and some women uncovered. Thereupon Saint *Paul* instructs both the one and the other, and having given them reasons why this difference was thought fit to be observed between the two Sexes in the holy Assembly; he ends his discourse with the words of our Text, which he holds sufficient to give satisfaction to those persons, who, though reasonable, yet had not fully yielded to his former discourse, and to stop the mouth of the most obstinate and morose: *But if* (saith he, notwithstanding all this) *any man seem to be contentious, we have no such custom, neither the Churches of God.*

For the right understanding of these words, and that we may profit thereby, two things are therein to be considered. First, what it is to be contentious. Secondly, what the Apostle tells us here concerning the *cure* of this *Malady*, in those who are so unhappy as to be molested, and to molest others therewith. For contentious men are like those impatient and peevish persons, who disturb a whole house for the least pain they feel at their fingers end: or like those Cowards who alarm their Quarters upon the least *panick fear* that siezeth them.

Religion, as well as Morality, requires that men be of a mild, facile, and complying disposition, that they shun contests and disputations; and that they never keep any stir, or quarrel with any one whatsoever, as little as may be, but much less with the Church of God. Nevertheless a man is not to be reputed contentious, who doth not always, and in all things absolutely comply with all the world. The Prophets of the old *Covenant* were commanded to *cry aloud* (as the Scripture speaks) against *Vice*, and the abuses in *Religion*. And when they held their peace, they were compared to *dumb Dogs*, who seeing Thieves in their Masters house, make no noise to drive them away. *John* the *Baptist* did so well acquit himself in this particular, that he was upon that account called by Prophecy, a *crying voice*, as if he had been all *voice*, all *noise*, all *thunder*, and all *storm* against sin. Our Lord and Saviour *Jesus Christ*, who is the *meek* and *humble of heart*, whose *voice* was not heard in the *streets*, notwithstanding did not forbear to fight with incomparable Zeal against the corruptions of the Life, the hypocrisie of the Carriage, and the errors in the Doctrine of the Pharisees. The holy Apostles in this, as in all other things, did imitate their divine Master. Saint *Paul* himself who here reproves contentious men, hath, as well as his Collegues, even with heat, disputed against the Rulers of the Synagogue; against the Philosophers and false Teachers; and generally against all the adversaries of the Truth, on all occasions, that ever were offerred. Insomuch that he did not spare even Saint *Peter* himself, when he apprehended that he did not *walk uprightly* in those things which related to the edifying of the Church. Did not the *Tertullians*, the *Irenæuses*, the *Athanasiuses*, the *Augustins*, with the rest of those valiant Champians of the Primitive Church, contend, exclaim, make a noise, and stoutly oppose? but it was only when they did see that there arose in the Church such Arch-hereticks, who did (as it were) strike God directly in the face: and that there crept

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into it such errors as assaulted the very heart of Religion, and made deadly thrusts at it.

It was the self-same zeal for God which opened the mouths of those great and holy men, who were the *Worthies of Israel*, in those later ages of the Church, whom God made use of in the time of our *fore-Fathers*, to take in hand that great work of Reformation both in this Kingdom, and in all other Countries, from whence have been rejected the errors, superstitions, and the other abuses which the Pope and his Emissaries had introduced into the Christian Religion. Whereby it was become so disfigured, that scarce could it be known, when compared with what it had been in the mouths, writings, and practice of the holy Apostles, and their neareſt successors. A man is not therefore contentious for disputing, contesting, crying, and keeping a great stir when there is cause for it, and the thing deserves it. In this case to be silent were to be *luke-warm* and cowardly; and it were the way to incurr the punishment wherewith our Saviour threatens them that are such, when he saith that he will *spew them out of his mouth*. But when those things only are called into question, which are either altogether indifferent in their nature, that is, neither good nor bad, but in the right or ill use that is made of them: or which it may be, do not suit so well as some others would, which might be substituted in their room; or which appear unto us barely useless and superfluous: or which have really some inconvenience in them, such as one might justly wish were laid aside: To contest thereupon with the same heat, as if it were about the Fundamentals of Religion, to be *opiniatre* and obstinately bent upon it, disquieting themselves and others also, and thereupon to sow trouble, division, and war every where, rather than to acquiesce therein, and to conform to others, in submitting to the order established, and to other things received and confirmed by practice: Such certainly do not know what Spirit they are led by, no more than those Disciples did, who would needs draw fire down from Heaven to consume a whole City, because it had not shewed all due respect and testimonies of affection, which it ought to have done to our Saviour. And this is to be wholly possest with a spirit of contention and debate.

Men fall into that contentious humour, first through Ignorance, when they are not well informed of the nature of things. For example, When one sets the same price and value upon the leaves and the bark of the tree, as upon the fruit it self. When one be-

lieves that a nail or tile in a house, are of the same concernment as a pillar or a beam. When one cannot discern between the more and the less; between well and better: and when that is looked upon as simply evil, which is only so in some respects, or what is not perfect in all degrees. Secondly, they fall into this humour of contention through Pride and Jealousie, for by *Pride cometh contention*, saith wise *Solomon*, *Prov.* 13. 10. When they dislike some things because they are not of their making, or because prescribed and imposed by Superiors: or because others, whom they contemn or hate, have had a hand in them. In a word, they become contentious through meer obstinacy, which makes them still to assert what they have once maintained; and still to blame what they have once cryed down, though they are conscious, they have no reason for either. But this it is, that if they should do otherwise, it were to confess that they were mistaken, and that they were in an error and in the wrong, which is too great a self-denial to a certain kind of People.

Woe to that People, woe to that Church, woe to that Society whatever it be whom God so far afflicts, as to send among them Spirits of that temper, and to suffer them at any time to rise to that degree of power, which enables them to manifest how far their ill humour may spread, and what effects it is able to produce; when there is nothing to keep it within the limits of moderation, and to restrain its excursions and excesses. A wild Boar in a Vineyard, a Woolf in a Sheepfold, a violent storm of Hail upon a Corn-field ready for the sickle, an impetuous Torrent which runs and spreads all over a Plain, do not cause more disorder. For the said humour spoils, destroys, plucks up, pulls down, and finally hurries all without difference, whatever falls under her hand, or lights in her way. And she is no longer able to suffer any thing, but what she does and orders her self. Would to God that the sad and woful experience we have had of it these many years both in Church and State in these three Kingdoms, did not ease us of the trouble of seeking in other Countries, for examples to confirm whether it be so or not! And would to God that their ill humour had so far left them who have been sick with it, and that the force of its venom, were so much exstinguished in those where it is yet to be found, that there were no more cause to fear its contagion, and no more need of speaking of it, nor of seeking of proper remedies to drive it away, and to prevent it, to avoid all manner of relapses. Howbeit, before we treat of its remedies,

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we must speak a word of its effects in the Church of *Corinth*: for (besides that our Text binds us to it) this will serve to answer an objection, in shew not considerable, which might be made against such as oppose contentious persons. For may it not be objected to them, that by this their opposition, they fall into the same extreme, and that themselves become contentious? And would it not seem much better, if they should comply with such persons, by yielding unto them what they demand, and by suffering them to govern themselves after their own fancy, thereby to induce them to be silent, and to procure peace; than by opposing them, to fall into disputes, and sometimes into an open War? This it is that humane prudence doth suggest, and what doubtless is sometime expedient to be done, according to the juncture of affairs. But St. *Paul* who knew how to discern between things prohibited, and things not expedient, though they are tolerated, who so far condescended to the *Jews*, as to cause *Timothy* to be Circumcised, thereby to gratifie them, and who was of so complying a disposition, as to become all things to all Men, to win some to his Master, notwithstanding did not think it convenient in this present case, to comply with the contentious of the Church of *Corinth*. I confess the matter was not great; for it was not about any Fundamental Point of Faith, it was not about the Language that Prayer should be said in; nor about the object it was to be directed to, that they disputed. They did not so much as question what person it was that should pray in the Congregation: The only question was about the different manner that the Apostles had thought it convenient that either Sex should hear it in, and should be present at that Service which was rendered to God in his Church. Nevertheless, though the thing in it self was of so mean a consequence, he is unwilling to sooth in their ill humour, those contentious persons who were so rash as to violate the Orders established in the Church of God: And he thinks it more expedient to instruct, and to reprove them.

He takes this course with them, first because he knows that *contention* taken in general, whatever the cause of it be, is a most dangerous thing; and which (if order be not the sooner taken to stop its progress) soon degenerates into *Schism*, from which men readily pass into *Errors* and *Heresies*. The contention of the *Corinthians* had already proceeded thus far, and brought forth all these evil effects in that Church; as appears by the 18. and 19. Verses of this Chapter, where the Apostle tells them, that he hears

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that there be *divisions* among them, and that he sees them already in the High-way which leads to *Heresies*, towards which they hasten apace. These are the usual consequences of all sorts of contentions in matters of Religion. For straight-way the contentious divide into parties, and that party they have once embraced they stick to obstinately, holding themselves obliged in honour to do any thing in the defence of it; even to die rather than forsake it, thereby to purchase the praise of being zealous, couragious and constant.

Secondly, the Apostle holds it more expedient to instruct and rebuke the contentious of *Corinth* in the present case, than to suffer them to act according to their fancy, though it be but about a bare Ceremony: Because he knows the method, and the *depths of Satan*. For this crafty Enemy doth never thrust those he intends to make his Instruments so far at first dash, as he means to drive them by degrees: He doth not so much as discover unto them his Intentions. Many who become the great props of his Empire, would at first have withdrawn themselves with horror from his service, if they had known what gulf he intended to precipitate them into, and of how many evils he meant to make them the unjust and fatal instruments. All that he inspired at first into the contentious persons of *Corinth*, was to the men that they should be covered in the Congregation, during the time of Divine Service, and to the Women that they should be uncovered, contrary to what had been prescribed unto them. But he had no sooner won thus much upon them, which doubtless to them seemed a very small matter (although it be always a great matter for to resist the Orders of the Church) but he drove them a great way further. From the contempt of a meer Ceremony, he carried them to assault the Holy Sacrament of the Lord's Supper; and from the irreverence in Prayer and Prophecy (whether by Prophecy be understood the Preaching of the Word, or the singing of the Praises of God) he led them to the profaning of that Sacred Mystery. And so great became that profanation, that it cannot be spoken of without horour, some becoming so insolent and brutish as to make themselves drunk in the Feasts of Charity (as they termed them) which used to accompany that Sacrament. Hath not that old Serpent bethought himself of the same craft? And hath he not used the same method to seduce many amongst us, who no doubt would have abhorred themselves when they first received his pay, and fought under his banner, if they could then have

have seen themselves in that condition they have been in since? At first they had only some small matter to object against our Bishops, our Liturgy, the manner of our Administring Baptism, receiving the Holy Communion, and against our Ecclesiastical Discipline: In the end, have not some or other of them come to that pass as to reject all manner of Ministers, all manner of Liturgies, even to the Lord's Prayer, the Creed, and the Ten Commandments; absolutely to condemn Infant Baptism, and the Celebrating of the Lord's-Supper, either wholly neglecting it, or receiving it only with a small number of select Members, as if all others had been Excommunicated: and finally (under pretence of maintaining their Christian Liberty) to make themselves right *Independents* in all things. O how happy had we all been, both they and we, if some great Apostle like St. *Paul* had instructed and rebuked them as he did the *Corinthians!* Or rather, if they would have hearkened to his reasoning, and yielded to his advice! For let them say what they will, God never left them without a witness. And what St. *Paul* did in his time say unto the contentious of *Corinth*, hath he not said the same over and over, in his writings to the contentious of this Kingdom? *If any man seemeth to be contentious, we have no such custom, neither the Churches of God.*

That is the last and the great Remedy he prescribes them for their cure. And such a remedy it is no doubt, as is capable to cure any spirit that is not altogether incurable, when its squeamishness proceeds only from a Ceremony it cannot relish. Yet it is not the only remedy which he applied to cure those of *Corinth*, for he had before offerred them others. For as the holy Apostles never constituted any thing in the Churches of God, but upon very good and pertinent grounds; in the fore-going Verses he alledged several reasons for that particular: Some taken from what Men and Women are in relation each to other, and what both are in relation to Christ: others from the presence of the holy Angels, who never fail to be present in the Assemblies of the faithful, and who doubtless cannot but be much offended if they see Men or Women wander from that respect and modesty, which ought to appear in their behaviour when they are Assembled in the Church, *which is the house of the living God*, to serve and worship him, and to pay him their homages. He appeals even to Nature, which teaches either Sex that distinction, and that modesty which he requires of them, when they come into the presence of God in his holy Church.

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But as for contentious ſpirits, as he knows that they do not eaſily yield, and that they have ſtill ſomething to reply, whether right or wrong; eſpecially when the debate is about a Ceremony of which it is not to be expected that a Mathematical demonſtration ſhould be made, no more than it can of Moral things, wherein Philoſophy it ſelf confeſſes that there is none to be given. He comes to the laſt reaſon, which alone ought to ſuffice in things of this nature, though no other could be alledged, and which indeed ought to be alledged alone without any more ado, when we have to deal with contentious perſons. It is in a word, ſaith he, that it is not the cuſtom for Men to be cover'd in the Church, nor for Women to be uncovered. He alledges many reaſons for it (as we obſerved but now) for thoſe who are capable of ſatisfaction: And thus we are to proceed with reaſonable perſons: But for ſuch whom no reaſon can ſatisfie, and who will be always talking, diſputing, contradicting, and clamouring, he doth not think them worthy of any other anſwer, than telling them that ſuch is the cuſtom received and practiſed in the Church of God. Let them talk, anſwer again and again, ask never ſo many queſtions, though they never acquieſce nor be ſilent, that's all they are like to have of the Apoſtle, or of any rational Man who is acquainted with ſuch, as indeed it is all they deſerve, to wit, *We have*, or, *we have not ſuch a cuſtom.*

There is no one action either in a civil life, or in the practice of Religion, which is not accompanied with certain circumſtances, the reaſon of which (more than what is derived from cuſtom) would puzzle the moſt experienced and clear-ſighted in things of this nature; if they were asked why ſuch a thing is done, or why done in this manner and not in another; or why it may not as well be done thus or thus? Not doubtleſs, but that there are or have been ſome reaſons for it, but either they are forgotten, or no longer thought good, or indeed are no longer ſo. For it happens frequently that the ſame reaſon which at one time hath been forceable, to oblige to the doing of a thing in ſuch a manner, is not of the ſame validity to bind to do the ſame at another time. What is then to be done in this caſe? Muſt ſuch things be therefore neglected, contemned, or violated? God forbid: So long as they ſhall be in force, ſo long as thoſe to whom the care and inſpection over things of this nature is committed (whether Magiſtrates or Paſtors) ſhall think fit they be obſerved; and ſo as long as they themſelves obſerve them, and ſhall inſiſt upon this ground,

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We have, or, *have not such a custom*; every private person is bound with all humility, meekness, and without noise, contention or murmuring to submit themselves thereunto. In *France* (for example) it is the custom there when any one sneezeth to salute that person, and to make some short wish or prayer in her behalf. And though many reasons be alledged for this Ceremony, there is not any one certain or satisfactory, or which may take place in this present Age. Besides, it is the custom *in the Reformed Churches of that Kingdom*, at the *close of the Communion, to sing the Song of* Simeon *kneelling*. And it *would puzzle any one to bring a reason why the Canticle of* Simeon *should be sung in that posture, rather than the Psalms of* David, many of which are Prayers throughout as well as this. But it is enough to satisfie any rational person, to alledge custom in these two particulars, as in all other things of the same nature. And more than this is not required to bind men to conform to what others do; unless they mean, not only to be reputed contentious, superstitious, and ridiculous, but really to be such.

But when besides the custom of every particular Church (which alone is sufficient to oblige to a Conformity therewith, not its members only, but even all, who upon occasion happen to meet with them) it may be farther alledged, that it is the universal practice of all other Churches, as Saint *Paul* doth in this place; where, after he hath said that whether the other Apostles and himself, whether the Church of *Philippi*, where he was at the writing of this Epistle, *had no such custom*, he addeth, *neither the Churches of God*. I say a Custom so generally received is of such consideration, as adds very much weight to a thing to cause it to be observed. For although what Saint *Augustine*, saith, viz. *That what is received universally in all places, which is not found to be established by the Decree of any Council, ought to be held of Apostolical institution*; were not as certain as it is probable; yet were it not to be altogether *contentious*, and to be possess'd with a *Spirit of contradiction*, and *frowardness*, made, as it were, in opposition to all others, as to withdraw from a custom generally received and allowed of by all the World? And who can possibly come to that pass, but such as are exceeding rash and presumptuous, or such as abound over much in their own sense? And whereas the Apostle requires that men be soberly wise, are not such even drunk, giddy and stupified with their own Wisdom; that is, they have so much of it, or at least think so, that they have none at all.

Now Brethren, you have heard what it is to be, or not to be *contentious*. You have seen the causes and the effects of this malignant humour, together with the remedies proper thereunto. And you find, I am confident, that although sick persons deserve pity, yet such as be *contentious* are rather fit to stir up anger, and to provoke the most moderate and patient natures. And I confess ingenuously, that the Church of *Rome* might with a just indignation look upon as many of us as are in this Kingdom, in *France*, in *Germany*, *Holland*, *Switzerland*, *Poland*, and elsewhere, who have *protested* against her abuses and rejected them; if we had been moved thereunto (as they say we have) by a meer spirit of Contention. There is, without doubt, never a Church of the several Countries we have mentioned, but can fully clear herself of that imputation. But I dare farther affirm, that none of them all can justifie themselves more clearly than the Church of *England* can; nor who hath given less cause to be reputed contentious than she. *Rome* had brought Tyranny into her Government, making of her Bishop a God upon Earth, she had mingled *Tares* with the good *Corn*; *Errors* and *Heresies* with the *saving Truths* of the Gospel. She had added to the *reasonable Service* of God *unreasonable Superstitions* and *Idolatries*. She had extended her *Tyranny*, sown her *Tares*, and spread her *Superstitions* even into this *Island*. The *Ocean* which severs us from the rest of the *World*, not having been able to protect us from her Invasion, and Usurpation. What was then to be done in this case? Was it just to be silent, and like *dumb Dogs* in this conjuncture: or rather was it not high time to cry out *with open mouth*, as the Prophets did? Therefore our Arch-bishops, Bishops, and other Ministers of our Church have *cryed aloud*. But they did so well temper their zeal, joining with it such Moderation, Prudence and Understanding, that they have not exclaimed against any thing, but what was altogether intolerable, and what deserved to be absolutely decryed. Taking as much care in preserving what was good, and in reducing to their lawful use those things which had been abused, as in abolishing all that was either absolutely bad, or altogether useless and superfluous. The fervent zeal for the glory of God wherewith those holy men were enflamed, and which did bear up many of them to the courage of sufferring Martyrdom, and sealing with their blood the Truth of the Gospel, did not hinder them from making

making that judicious and necessary Discrimination. They rejected from the Three parts which make up Religion, to wit, *Doctrine*, *Government*, and *Publick Worship*, what was therein to be rejected: From Doctrine, *all manner of Errors*; from Government, *that Tyranny* which the Pope had usurped over the other Pastors, who are Bishops by as good a Title as himself; from Publick Worship, *Superstitions and Idolatry*. They did not think it necessary to take a quite contrary course to all the established Customs of the Church of *Rome*; but only to such things as were amiss: On the contrary they rather endeavoured to retain all that was yet sound in that Church. And for those things which were bad, only by being abused, they reduced them to their lawful use: giving all the World, by this their proceeding, to understand that their intention was not to destroy the Church, but only to reform it; nor to forge a new Religion (as they falsly suggested) but to restore that which Christ and his Apostles had taught us, to that purity which we see it hath in their writings, and which it hath had in the practice of the Primitive Christian Church. If they had been of the same mind which many at this day seem to be of, who believe it enough to make a thing bad, and to bind men to cut it off, if it be found in the Church of *Rome*; upon this principle they would have been necessitated to have rejected the *Lord's Prayer*, the *Apostles Creed*, and those of *Athanasius*, and of *Nice*, which the Churches of *France* have comprehended in their Confession of Faith, as well as ours hath done in hers. In a word, the whole Bible, which the Church of *Rome* professeth to embrace, though she doth not follow it, must have been burnt. We must no longer have believed in God, nor Prayed unto him, or given him Thanks, nor given Alms, or Fasted, nor built Churches, or met therein to serve God in a solemn manner. And why? because *Rome* doth all this. In this case *Rome* had indeed had just cause to have accused them of being *Apollyons*, Destroyers, and the Authors of a new and unheard-of Religion. But they were of another temper, and were more wise and judicious (God be praised) as we find to our comfort: otherwise they would have made a strange Reformation. Therefore as they have left in the Doctrine all those Truths which are found in Scripture, which is the only Spring from whence they ought to be drawn; so they have left in the Ecclesiastical Government, not a *Pope*, that is,

an *inſolent Maſter*, who acts as if he were a Prince and Sovereign Lord over his Brethren, and who intermeddles ſo far as to depoſe even Kings, and to transferr their Kingdoms; becauſe there is not the leaſt track of any ſuch Officer either in Scripture or Antiquity: but a lawful Subordination of Paſtors, which is found both in Antiquity and holy Writ.

In the ſame manner they proceeded alſo in the Worſhip of God. Becauſe there is no one *ſet form* of it in Scripture (our Saviour having left his Church to that freedom to order the ſame according to their Wiſdom, as ſuited beſt with the times, places, and manners of the ſeveral Nations among which it was to be eſtabliſhed) they judged they could not do better, than in retaining the ſame form of Worſhip, which the univerſal Chriſtian Church had for the ſpace of many Ages happily made uſe of; fitting the ſame the beſt they could to the manners and *genius* of this Nation. And this they did after they had purged it of the Invocations to Saints and Angels, of thoſe Prayers which were grounded upon the merits of the Martyrs, and the pretended virtue of Relicks: of Prayers for the Dead, Exorciſms, Salt, Spittle, Unctions, and ſuch like ſtuff: and eſpecially from the Maſs which the Pope had inſerted into it, and which had defaced, ſullied, and empoiſoned that fair Liturgy of the ancient Church. Let *Rome* ſeriouſly confeſs this proceeding, and then let her accuſe the *Reformers* of the Church of *England* of having been *contentious*; if it be found that either they have laid aſide, or taken up any one thing whereof it may be ſaid, that the holy Apoſtles, or Apoſtolick Churches *had*, or *had not ſuch a cuſtom*. But ſhe never was able to do it; nor never ſhall.

But although there never was any Church leſs contentious than this Church of *England*, yet never did any, from the firſt beginning of the Reformation unto this preſent day, meet with ſo many contentious Spirits as ſhe hath done. And though her hands were againſt no Man, yet the hands of almoſt every Man have been againſt her. And it ſeems that ſhe, like her Redeemer, hath been, as it were, *ſet up for a ſign which ſhall be ſpoken againſt*. Though the moſt violent Enemies that ever ſhe had, except thoſe of *Rome* (though I do not know whether they ought to be excepted) could never charge her with any Error in Doctrine, yet they have endeavoured what they could to aboliſh the publick Confeſſion of her Faith. They have

Luke 2. 34.

have endeavoured to overthrow her Government from top to bottom; though in the end Truth hath constrained them to acknowledge the same to be lawful. They have broken down the carved Work of her Sanctuaries at once with Axes and Hammers. They have broken, carryed away, or prophaned her Sacred Vessels. They have dispoiled her of her Revenues. They have shared among them her Vestments. And though the miraculous manner, whereby it hath pleased the Lord to raise her up again, from that deplorable condition into which her Enemies had reduced her, ought to be to all of them (notwithstanding any appearances there have been for a season, that he had wholly forsaken her) an evident proof that she is *her beloved's, and that her beloved is her's*; and an argument that her Reformation (since neither their craft nor violence which so far prevailed against it, were never able to destroy it) is certainly the *work of God*, and his *Counsel which shall stand:* And consequently that they would do wisely (according to the advice which *Gamaliel* gave to the *Jews*) to forbear to annoy and molest her for the future: Nevertheless for all this, there are yet many at this day, who mutiny against every part of her Service, blaming, and defaming the same, and using all possible endeavours to abolish it. They are offended at the colour of her Ministers Vestments, though it be the same wherewith Scripture teacheth us that holy Angels are cloathed when they appear to Believers on Earth, as likewise the Saints in Heaven. And if one had the same spirit of contention with them, it might be objected with as much reason, That the contrary colour, which they fancy better, is the colour of the Prince of Darkness. For they are chiefly offended thereat, because that colour hath been abused at *Rome*, and that Popish Priests use it in saying their Mass. As though there were not Black, Gray, and Tawny Friars, and of all colours as well as White, who respectively abuse these colours in observation of the Institutions of their several Orders.

Psal. 47.

Rev. 4. 4. & 7. 9. & 15. 6.

And as the colour of the Vestments used in the Church of *England* hurts the Eye-sight; so doth the *tuning* of her *voice* offend the Ears of these People. They dislike that Musick she useth in singing Psalms in prose, though it be either altogether the same, which *David* and his singing-men made use of in singing the Praises of God within the Holy Tabernacle, or at least a Musick which comes very near unto that, and much nearer, doubt-

doubtleſs, than that which theſe contentious perſons are willing to, and do ordinarily make uſe of. Is it not a ſtrange and pitiful thing, that rational Creatures ſhould diſpute, and quarrel one with another about Colours? That perſons who profeſs Chriſtiany, which is ſo reaſonable, ſhould upon ſo ſlender * an account as is that of the uſe of a White Surpliſs, dye the Fields and Scaffolds with the innocent Blood of their Brethren, and (O incredible and before unheard-of prodigy) with the Sacred Blood of their lawful Sovereign, in whoſe preſervation they were bound to ſhed every drop of their own! And that they ſhould come to the loud noiſe and ſhot of Guns, partly becauſe our Churches Muſick begins with a third or fourth, or ſome other note; and not with a ſecond or a fifth, as theſe Gentlemen would have it.

* *One of the Kings Murtherers* (Axtel) *at the time of his death, being asked, What was that* cauſe *for which he fought, and for which he ſaid he dyed? he anſwered, it was* to have no Common-Prayer Book and no Surpliſs, *and that,* O they ſhould take heed of the Surpliſs!

Neither is their contentious diſpoſition leſs ſeen in all the reſt. They would not have the People to make a Confeſſion of their ſins with an audible voice after the Miniſter; nor that they ſhould bear any part, or anſwer in the celebration of Divine Service. They take it ill that certain Words or Sentences, and the Lord's-Prayer it ſelf ſhould be repeated more than once. Nay, they even think that we give too often glory to God, as though they were jealous of it. The ſign of the Croſs, which is made upon the Fore-head of Infants after Baptiſm, goes currant with them for a groſs Superſtition, for an Uſurpation of God's Authority, and a meer relick of Popery. The poſture of humility, and ſelf-abaſement, when we receive the pledges of our Salvation in the Holy Communion of the Lord's Supper, by the Hand of his Miniſters, is to them a ſtumbling block. They hold for ſuperſtitious, obſervations of Times and Days; and for the very ſame Holy-days in all reſpects, with them of the Church of *Rome*, the commemoration which we make yearly on ſet times, of the Myſteries of our Redemption through Chriſt, and of the wonderful Grace of God to the bleſſed *Virgin*, to the Holy Apoſtles, and to others of his Bleſſed Servants, whom the Scripture mentions with praiſe, as inſtruments of God's Glory, for the Salvation of the Faithful. Neither will they be ſatisfied unleſs all things are ordered according to their Fancy. If I had none but contentious perſons for my Auditors, I would give them no other anſwer than this, *that we have no ſuch cuſtom*, and might add with our Apoſtle, *neither the Churches of God.* For to ſay nothing

thing at present of the Primitive Christian Church, after whose model our Church hath so Religiously endeavoured to conform her self in her Reformation, it is certain that there is not any one of the things which these People condemn as evil in our Church, which is not practised in one or other of the Reformed Churches beyond the Seas: or which they do not either approve of as good and necessary, or at least bear with as indifferent. I could easily make this good, did I not fear to trespass upon your Patience. Nevertheless, I think, that without incurring this fault, I may venture to tell you by the way, that the Churches of *Hungary*, *Transylvania*, *Lithuania*, *Poland*, the great and the less, and the remainders of the Church of the Brethren of *Bohœmia* (who of all Christians were the first Reformers in these latter times) have not only their Liturgies very like unto ours both in matter and form, but that they use them also after our manner. There the people repeat aloud the Prayers after the Minister. They stand up at the rehearsal of the Confession of the Christian Faith, and they bear their part in certain places at Divine Service, as is practised among us, namely in their great *Letany*, which is the same with ours: for they have many others, especially in *Lithuania*, and in *Poland*. In the *Bohœmian* Churches, and in those of *Poland*, which follow the same Confession, they receive the Sacrament kneeling: They observe the Festival days of Christ, of the Virgin, and of the Apostles. And the same is also practised in those Churches of *Poland* and *Lituania*, that are of the *Helvetian* Confession. And in all these Churches, and in many more which I could name, they bury their Dead with certain Forms, which contain Hymns, Prayers, *&c.* even as ours. But supposing this Auditory to be composed of rational Persons, I rather chuse to render a reason of all these things, as I shall now endeavour to do as briefly as may be.

Our Liturgy is an admirable piece of Devotion and Instruction. It is the marrow and substance of all that the Piety and Experience of the first five Centuries of Christianity, found most proper to Edification in the publick Assemblies. It is a Compound of Texts of Scripture, of Exhortations to Repentance, of Prayers, Hymns, Psalms, Doxologies, Lessons, Creeds, and of Thanksgivings: of Forms for the Administration of Sacraments, and for other publick duties of Christians in the Church.

And

And of Comminations againſt impenitent ſinners. And all this mixed and diverſifyed with great care expreſly to quicken devotion, and ſtir up attention.

The Inſtructions conſiſt in the order which is ſet for the reading of the Holy Scripture every day in the year: and in the choice made of certain Chapters of the Old Teſtament, and of certain portions of the Goſpel, and of the Epiſtles of the New for *Sundays*, and for *Feſtival Days*, which are called *proper Leſſons*, and the *Goſpel*, and the *Epiſtles* for the day. All this ordered with ſo wiſe an Oeconomy, that thoſe, who have Devotion and leaſure enough to come to Church, and be preſent at Divine Service every day Morning and Evening, may hear the whole Bible read every year. The Old Teſtament once, and the New (wherein we ought to be more converſant) no leſs than thrice. And the Book of Pſalms (which is ſo excellently uſeful for the Conſolation, Sanctification, as alſo Inſtruction of all Believers in any condition whatſoever, but eſpecially in Adverſity) no leſs than twelve times. And for other places, where People cannot meet but upon Sundays and Holy Days, are extracted out of the Old Teſtament, for the firſt Leſſons Morning and Evening, all the moſt remarkable Hiſtories and chief Prophecies of the ſame. And out of the New (beſides the Inſtructions which our Saviour gave to his Diſciples in his Sermon upon the Mount, and his other Divine Exhortations) are ſelected, the moſt Illuſtrious Miracles of his Life, and theſe are called the *Goſpels*. As alſo the principal places, either for Doctrine or Manners, of the Epiſtles of Saint *Paul*, and of the reſt of the Holy Apoſtles, and of the Revelation, which are termed the *Epiſtles*. And although the Church of *England* makes that diſtinction which ought to be made between Canonical Books, and thoſe which are called Apocrypha, (declaring that no Article of Faith can be grounded upon them, but upon the firſt only) yet ſhe hath ſelected certain Chapters, and even whole Books of the latter to be read, after that the former, which ſhe holds to be alone of Divine inſpiration, have been read in that order which I have now repreſented. But nevertheleſs ſhe orders them to be read by reaſon they contain ſome Hiſtories, which are part of the Hiſtory of the *Jewiſh* Church, and a continuation of the ſame: And as in the 39. Articles it is expreſſed: *For the example of Life, and for the inſtruction of Manners, and not to eſtabliſh any Doctrine.*

trine. So as the Church of *England* causeth them to be read publickly only for the same reasons for which the Primitive Church read them, and for which they are commonly bound up in one Volumn with the Canonical Books, in the Reformed Churches of *France*, and in all others; none, that I know, having ever left them out wholly, before the late Empiricks of this Church.

To these we may also add the Three *Creeds*, that of the *Apostles*, the *Nicene*, and that of *Athanasius*, which our Church orders to be publickly recited among other means which she useth for the instruction of Believers. To the Apostles *Creed* is added that of *Nice*, because it doth more especially teach the God-head of the Son, and of the Holy Ghost. And to these Two she joins that of *Athanasius*, where in a wonderful manner is expressed whatsoever the Scripture doth teach, concerning the incomprehensible Mystery of the most glorious Trinity, and that of the Incarnation of the Son of God, the depth of which is no less unsearchable: because upon these Two most wonderful Mysteries the whole summ of Christianity doth depend, which in the said *Creed* are set out in as clear terms, as so sublime a subject can permit. All that this *Liturgy* contains besides is proper to teach Humility, Zeal, and Devotion, especially the *Letany*, and all that is comprized in the several Lessons, Prayers, Confessions of Sins, and in the Forms of Thanksgiving, which is appointed for the celebration of the Lord's Supper: But your own Experience being better able to instruct you in these particulars, than all I can say on this subject, I shall only speak a word of the manner wherein the Church orders the recital of the *Decalogue*. He that pronounceth it must be a *Minister*, as another *Moses* sent from God, the whole Congregation devoutly kneeling all the while, making a serious reflection upon the Commandments of God, upon the want of care they have in time past been guilty of, to obey the same; and upon their inability, as of themselves, to do better for the time to come; and thereupon they ought to beg his pardon, and implore his assistance, saying with a loud, though humble, voice, *Lord have mercy upon us, and incline our heart to keep this Law.* There can be nothing more powerful to touch Sinners to the quick, and to draw them from their evil courses, than the *Comminations*, to which the whole Congregation is bound to say *Amen*, after every par-

ticular denunciation of God's Curse upon all sorts of sinners, who persist in their sins. Not to wish them cursed, (as ignorant and contentious spirits affirm contrary to truth) but as it is expressly set down there, *To the intent that every one being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more warily in these dangerous days, eschewing such vices, for the which they affirm with their own mouths the curse of God to be due.* For the words are not *cursed be*, but *cursed is* he who commits such, or such a sin: Which saying doth not import any imprecation of a *Curse*, but declares it only. And then the *Amen*, which every one saith, is not an expression of any wish made that the thing may come to pass; but only an intimation that it is so. For in truth, it signifies in this case, not *so be it*, as it usually doth, but, *so it is*; which would be so nevertheless, though it were not pronounced. Our *Liturgy* hath also Set-Forms of administring Baptism, Marriage, and for the Visitation of the Sick, all very proper and fitted to their subject. It hath also a Form for the Confirmation of Children, which binds the Parents and the Ministers to bring them to their Bishop, to render him an account of their Faith when they are capable; to make a solemn and publick profession that they will live, and die in the belief, and observation of those things their God-Fathers, and God-Mothers promised for them at their Baptism, that they should believe and do; and after that to receive the blessing from their Pastor, who gives it them solemnly with the Imposition of Hands, and with Prayers. And all this without *Chrism*, or *Box* on the Ear, or without any such superstitious or superfluous Ceremony. And as Children are the gift of God, and as they are formed in the Womb, and come out of it into the light of the living, through his wonderful goodness, wisdom and power; the Church commands that the Mothers being risen out of Child-bed, come, upon their first going abroad, into the publick Assembly, there to return thanks to God for so signal a mercy, and prescribes the manner wherein to do it. Finally, it is therein ordered, that the dead be buried in a decent, and solemn manner, in hope of a blessed Resurrection. And to the intent that Ministers, who together with their Relations and Friends come to perform this their last duty to them, may not be silent in an occasion wherein so much may be said, and that they may comfort them who survive; and lay before them the shortness and vanity of this life, and exhort them to

improve it to their best advantage, while God suffers them to enjoy it; there are certain places of Scripture appointed, such as are fit for that purpose, which they are injoined to read; whereunto they are to add certain Prayers, not for the dead, to whom they are useless, but for the living, that they may profit by the example that is set before their Eyes.

It is required of the People, that they repeat aloud the *Confession of Sins*, that they may be the more sensibly affected therewith. Which Custom ought to be the less wondered at in this Country, by how much (besides the benefit which I now observed, that pious Souls do always reap by it) every one knows it is the custom in publick Transactions, which concern only some particular person, as in tendring of an Oath, that every one is bound to repeat aloud, word after word, the forms of it, that the thing may be the more express, and may make a deeper impression into the minds of men. But as for the *Confession of Sins* to God, whom we have offended, if we had a lively sense of them, it would be needless to bind us to do it with a loud voice, when we stand before his Tribunal. Did you never read in History, in what manner whole Towns and Armies, having committed some great offence, have come together in a body to their Magistrates or Generals, to beg their pardon, crying all with one voice for mercy? The great resentment of their crime, and their earnest desire to have the same remitted, causing every particular man to utter that speech, which they intended one man only should make in their behalf. And as often as this hath happened, the event hath manifested, that supplications thus united, re-inforced, and uttered with such violence of affection, have moved to compassion those to whom they made their addresses. In like manner we are enjoined by the Church to lift up our voice to God with one accord, to the end that the *Confession* of our *Sins*, and the *Prayers* we join therewith, may obtain pardon for them, and produce the same effect in moving his tender compassions towards us. And these joint supplications of ours will infallibly have this effect, if the heart which sends them, and the mouth which utters them, doth at the same time stir up the bowels, and the whole Man to a true compunction, according to the intention of our wise and pious *Reformers*.

The Prayers of our *Liturgy*, are short for the most part (for a reason must also be rendered of this shortness, since some dis-

like it) and they do ſeldom comprize more than one thing, to the intent they may be the better comprehended, and may cauſe the leſs diſtraction when they are made. And to the end the whole Congregation may be quickned up to a neceſſary attention, and that they may feel the ſecret motions of an holy joy, the Church hath thought fit they ſhould bear a part in the rehearſal of the *Canticles* of *Praiſe*, as of this, *We praiſe thee, O God, we acknowledge thee*, and of the like. The repeating of certain Prayers which contentious perſons call *vain repetitions*, are outward Ejaculations, and productions of the inward zeal of a pious Soul, like unto that reiterating of our Saviour's upon the Croſs, *My God, my God*; and that of St. *Thomas*, *My Lord and my God*, when being ſurprized he acknowledged his Error. They are like to thoſe Repetitions of the Fifty ſeventh *Pſalm*: *Be merciful unto me, O God, be merciful unto me.* And of the 123. *Pſalm*, *Have mercy upon us, O Lord, have mercy upon us.* And to the raptures of the *Seraphims* when they cry out thrice, *Holy, Holy, Holy*, Iſa. 6. It is the fervent zeal for God's glory, and the holy ecſtaſies that men are ſiezed with through the contemplation of his incomprehenſible perfections: and it is the earneſt longing that they have to be heard, which naturally cauſeth them to utter ſuch Repetitions. And when it was ordered by thoſe who framed theſe parts of our *Liturgy*, that they ſhould be therein inſerted; it was done partly out of a charitable ſuppoſition, that that earneſt zeal, and thoſe holy raptures, and vehement longings which beget them when they are in the heart, from whence they ought to aſcend into the mouth, would really place them there: and partly to ſtir them up, and to beget them in the heart when they are not there, and to increaſe them when they are but faintly in it; as experience teacheth all truly devout and pious Souls, that theſe things contribute to the mutual production of one another. The Zeal, the Joy, and the fervent Affection produce theſe Repetitions of *Praiſes* and *Prayers*; and theſe Reiterations beget a Godly Zeal, a ſpiritual Rejoicing, and an earneſt deſire of being heard. I confeſs that theſe Repetitions are vain, if they are made without Affection and Attention; but then it is the vice, and the fault of the perſons, and not of the thing. If Men fell into that error which our Saviour prohibits, when he ſaith, *Uſe not vain Repetitions*, as often as they repeat the ſame Word, or Sentence, or Prayer more than once, *David*, among others, had fallen into a very groſs one, repeating in the 136. *Pſalm* Six and twenty

twenty times these words; *O give thanks unto the Lord, for his mercy endureth for ever.* And in the 150. where he repeats no less than Thirteen times (though this *Psalm* contains but Six verses, and those very short) *Praise the Lord.* And when these *Psalms* are sung in all the Reformed Churches of *Europe*, according to the order therein established, do they not commit the same fault? We also have been guilty of it, as many of us as have at this day sung these words of the *Psalm*, *Let the people praise thee, O God, let all the people praise thee*, and the same again a little lower.

But it were a small matter if the censure of contentious persons did only light upon us, and upon all the Reformed Churches. It were a light thing if it fell only upon Prophets, nay upon holy Angels, Seraphims, and Cherubins. But their censuring of us (which I conjure them seriously to consider) becomes a Blasphemy against the Person it self of the Son of God, Jesus Christ our Lord; since it also lights upon him. For that gracious Redeemer being in his Agony, and praying to his Father, doubtless with most vehement affection, repeated Three times the same Prayer. And again he went away and prayed, *and spake the same words*, as Saint *Matthew* and Saint *Mark* expresly observe in the faithful Narration of that mournful passage of his Life. And Saint *Luke* saith, that the *last time he prayed more earnestly*, though he repeated the same words. If this great example doth not stop the mouths of all contentious persons, as to this subject, all that remains for us to do in their behalf, is to commend them to God; and not to give over *repeating* our Prayers for them, until we see them become more reasonable.

These Repetitions which I spake of but now, which follow one another either immediately or very near, are not, nor ought to be made (as the thing it self declares) but of certain Words, or Sentences, or very short Prayers. Upon this account, if the several Repetitions of the *Lord's Prayer*, which are to be found in our *Liturgy*, were made either immediately one after another, or within a short space, or if we repeated the same by number, as those of *Rome* use to do, who repeat it *Seven* times in saying their *Beads*, and *Sixteen* times in saying their *Rosary*, always interposing *Ten Ave Maries* one after another, between *Two Pater Nosters*, unless it be in the beginning, where they say but *Three* of them only: I say upon such an account we might justly be censured for using *vain Repetitions* in these places of our *Liturgy*. But it is not our *practice*; which in short is thus: The publick and

and solemn Service which we render to God in Church Assemblies, is intermixed (as I have already said) with Prayers, Lessons, Hymns, and Rehearsals of *Creeds*; so that we pray at certain several Returns. And as often as we bend our Knees before God in Prayer, we join to our other Prayers, either in the beginning, or middle, or end of them, that which our Saviour himself hath taught us, and the which he hath sanctified with his own Mouth. And such is our *Custom*, both because our Saviour, when he gave us this *Form of Prayer*, commanded us *to say it when we pray*. And because it is a most perfect Prayer, which comprehends all we can stand in need of, and which supplies whatsoever can be wanting, and imperfect in those we make our selves. The self-same reasons have also obliged the Churches of *France*, and all other Reformed Churches, to repeat several times (as you know they do) this very Prayer in their *Liturgy*. And the same likewise oblige those Protestants which follow the *Augustan Confession*, and those of the Reformed Churches of *Holland* to say it ordinarily before and after Meals, at the end of their Graces. And I do not believe that ever there were any Christians upon Earth (besides our *contentious ones*) who did wholly lay aside the use of it in the Holy Assemblies, as these have done, to the great scandal of all the Reformed Churches who have heard it, and believe it. For many there are among them who will hardly be perswaded to credit the report, what assurance soever hath been given to make them to believe it; the thing appearing to them so contrary to piety, and to common sense.

The People's saying *Amen* at the end of every Prayer, in token of their Attention, Consent, and Devotion, is grounded upon the express words of Saint *Paul*, 1 *Cor.* 14. and confirmed by the practice of the Primitive Church, as stands upon Record in the Writings of the purest and most venerable Antiquity, *Justin Martyr. Apolog.* 2.

The Pastors inviting the People to join with them in celebrating the Praises of God, and their Responses set together, make a sacred Harmony, imitating the manner wherein *Esay*, *Chap.* 6. and Saint *John*, *Revel.* 19. represent, that Saints and Angels praise the Lord in Heaven, answering one another at several turns (amongst other things) *Holy, Holy, Holy, Amen, Hallelujah, Amen, Hallelujah*; that is to say, *So be it, praise the Lord, so be it, praise the Lord*; not believing that either they have, or that he can ever be, sufficiently praised. The frequent repetition of our *Glory be*

be to the Father, and to the Son, and to the Holy Ghost, is also an imitation of the same Doxology of these Triumphant Spirits. And it was introduced into the Church in opposition to the enemies of the Trinity of Persons in the God-head. And as there never wanted such pernicious Hereticks, the use of it hath been still retained in the Church, and placed (as was judged most convenient) at the end of every *Psalm*, and of some other *Canticles*; it being reasonably supppos'd, that the words therein contained, ought to excite and stir up all the faithful, who heard, recited, or meditated them, to praise the Lord, and magnifie his holy Name.

The *sign* of the *Cross*, which is made upon the Fore-head of Infants *after* Baptism, is neither an addition to that Sacrament; nor the Institution of a new; nor yet a Superstition, as some imagine, I know not why. But rather are not such both *Contentious* and *Superstitious* together, who living in a Communion where it is in use, do notwithstanding reject it? It is no addition to the Sacrament of Baptism; for one of the Rubricks of our Liturgy, to wit, that which speaks of the Baptism of weaker Infants, declareth, That an Infant Baptized without this Sign, is *lawfully and sufficiently Baptized.* It is no new Sacrament neither; for although it be a significant Ceremony (as we speak in this Country) such as are, and such as ought to be all Ceremonies, reasonable and proper to Edification; (otherwise it were impertinent to have, or to observe any) yet it hath no invisible Grace accompanying it, which is essential to constitute a Sacrament; neither do we pretend it hath. Finally, the use of this *sign*, is no Superstition, since we attribute no virtue unto it, as the Church of *Rome* doth. Its only use (as the words which are spoken at the making of it expresly declare) is only to signifie, as among the Primitive Christians. As when the King having created those noble Knights of his Order, bestows upon them the Garter and the blew Ribband, as badges to be known by of others, and to put them in mind of the great Honour done unto them. In like manner when an Infant hath, by Baptism, been enrolled in the *Militia* of the King of *Glory*, Jesus Christ our Lord, this *sign* of the *Cross* is made upon his Fore-head, to declare unto all such as are present, and as many as shall thereafter know that he hath received it, and to himself when he comes to years of understanding, that he was consecrated to Christ Crucified; that he *hath put on* his Livery, and *wears* his Badge; that he is bound to Crucifie the *old man*, and to bear the *Cross*; that to this he is called by our Saviour;

our; that he ought in all places, and in the moſt dangerous occurrences boldly and openly to own the Name of his Redeemer, without ever being aſhamed with bearing his reproach.

As for our *Holy Days*, they might, indeed, be juſtly cenſured if we did obſerve them after the manner of the *Roman Church*. If we thought that by ſpending thoſe Days, partly in idleneſs, partly in ſuperſtitious Devotions, we merited of God: if we believed that the ceſſation from the works of our ordinary imployments were in it ſelf a thing acceptable to God, and made part of his Service: If upon thoſe *Holy Days* which bear the names of the bleſſed Virgin, or of the Holy Apoſtles, or of the bleſſed Martyrs, we did offer up Vows or Supplications unto them; or did *yield unto* them any part of that honour which is due to God alone. But, thanks be to the Lord, we do no ſuch thing. All that we do is, that we ſet apart thoſe Days for the meditation of the Myſteries of our Redemption, and the commemoration of the Graces of God, which did ſhine in the Life, in the Converſation, and in the Departure of thoſe bleſſed Souls: Reading publickly, and ſweetly revolving in our minds what the Scripture tells us of them; or what they themſelves have left in writing in that Sacred Volume; and praying to God that he be pleaſed to enable us to imitate them, and to profit every way by their holy Inſtructions, and by their good Example. And ſuch is the obſervation of thoſe Feſtivals which are mark'd in the Calender of our Liturgy, which doth not teach us to ſet a higher value upon one Day, than upon another, as if there were ſome inherent holineſs in it; but only directs us to do that upon certain days, and in a certain Order, which it were to be wiſhed we did, or could do inceſſantly every Day in the Year; and which, notwithſtanding, moſt Men would never do, were it not for this good Order which binds, and as it were compels them to it by a gentle and holy Law.

Finally, We receive the Holy Communion kneeling, for the ſame reaſon for which Men who are baptized in the Reformed Churches of *France*, after they have attained to years of diſcretion, receive the holy Baptiſm in that poſture. Not to worſhip the Bread or Wine of the Lord's-Supper, no more than theſe worſhip the water in Baptiſm; but only becauſe it is a poſture very becoming a wretched ſinner, when he receives the Seal of the pardon of his ſins, and the pledges of his being reconciled with the great and dreadful God of Heaven and Earth, whom he hath wickedly offended.

offended. For this very reason they receive the holy Communion standing, in those Churches I named now, it being also a posture of respect, not with an intent to pay that respect to the Bread, or to the Wine, but to God only, and to his holy Son *Jesus* our Lord, in all this action. Every one knows it is the custom in *France*, that Ministers when they are ordained do kneel, and remain in that posture, during the imposition of Hands upon them: and yet there are none so simple as to charge them with Idolatry, as though they worshipped him, from whom they receive the imposition of hands. No more is the Church of *England* censured by any, because she binds the Congregation to hear the Commandments read *kneeling*, unless it be perhaps by those poor deluded people called *Quakers*, who hold all men to be Idolaters, because they salute one another, by pulling the Hat off when they meet. Our Saviour hath commanded us to celebrate the memory of his death, in partaking of the sacred Mystery of the holy Communion; but he never prescribed the manner wherein we should do it. He did only tell us that we *should do this in remembrance of him*, but did not bid we should do it in *this*, or in that manner; having left it, as all other things of that nature, which are but circumstances, to his Churches discretion. Insomuch that it belongs to her to order what she judges most expedient for God's glory, and most proper to edifie the *faithful*, and to quicken up their Devotion. And therefore the Church of Christ hath in all ages made use of this liberty, having regulated these things diversly, according to the diversity of Nations, among which God's Providence dispersed her. It was by virtue of this privilege that the Church, when she reformed the Superstitions which were crept into Religion in most of the States of *Europe*, ordered that the holy Communion should in some places be received *sitting* at the Table, in others *standing*, and in some *kneeling*. Out of these three different manners she hath made choice of the last to be observed in this Country, and in some others, as the most humble; and (as I said just now) the most suitable to wretched sinners, who come into the presence of the great and dreadful Judge of all the World, to receive by the hands of his Ministers the Seal of the *Remission* of their *Sins*, not thinking it possible that any, upon such an occasion, should ever shew too much Humility, too much Reverence, too much Fear, and too much of an holy Trembling. And it hath been so generally approved of by all Reformed Christians of other Countries, especially by

those of * *France*, that there never were any that did make any scruple to conform thereunto, when they were amongſt us, before our late unhappy Confuſions; during which, the enemy of all Reformed Churches hath in all places ſown his *Tares*, hoping by this means to divide *us*, and by our diviſion to weaken us, that he might once again reduce us under the yoke of his inſufferable Tyranny.

* *There never were any of our Communion in* England, *after they had attained the knowledge of the* Engliſh *Tongue, but did willingly aſſiſt at God's Service in your Churches, and receive the Lord's-Supper of the hands of Epiſcopal Miniſters, and of the Biſhops themſelves, when occaſion was offered, which I profeſs I have done myſelf not without profit, when I ſtudied Divinity at* Oxford *and* London. *M.* Bochart *in his Let. to Dr.* Morley.

I had forgotten to take notice of an objection which is very frequent, and generally firſt and laſt in the mouths of thoſe who are *contentious* among us, againſt our *Liturgy*; to wit, ſay they, That it hath been taken out of the *Maß-Book*, and this goes for a *terrible accuſation* in the minds of weak and ſilly People. But put caſe it were ſo, and that the ſame might be ſaid of our *Liturgy*, that all of us, Proteſtants, ſay of our own Doctrine, that it is all to be found in the *Belief* of the Church of *Rome*: For, we ſay, ſhe believes all that we believe (and we ſay it with Truth) but we do not believe all that ſhe believes. If then it may be concluded that our *Liturgy* is not good becauſe it is comprehended in the *Maß-Book*, or in the *Breviary*, we muſt by the ſame reaſon inferr, That our Doctrine is unſound, becauſe it is all to be found in the *Councils*, and in the *Writings* of the *Doctors* of the *Romiſh Church*. But if this laſt concluſion be not good, the firſt is no better, and (in truth) neither of them is, nor can be good, unleſs it be upon this ſuppoſition, That whatſoever is in the *Miſſal*, in the *Breviary*, and in the *Roman Councils* is bad and corrupt. But that were to lay a falſe principle: for ſo the *Lord's Prayer*, the *Apoſtles Creed*, and many Sentences of *Scripture* which are uſed in that *Miſſal*, or in that *Breviary*, as alſo the Doctrine of the *Trinity*, of the *Incarnation*, *Paſſion*, *&c.* which are comprehended in the *Councils*, would all of them be but Superſtitions and Hereſies. Again, to ſay that our *Liturgy* is naught, becauſe it hath been extracted out of the *Maß-Book* or *Breviary*, if that were true, yet it is juſt ſuch an Argument, as if Men had hit *Luther* and *Calvin* in the Teeth with this, That they were Superſtitious Popiſh Hereticks, becauſe they came, the one out of a *Convent* from among *Friars*, and the other out of a *Cathedral* from the midſt of *Prebendaries*, who were all infected with Popiſh Hereſies and Superſtitions: And would they not have had great cauſe to complain, if upon this pretence they

they had been always suspected, rejected, or condemned? Therefore as they were reputed sound and orthodox in that respect, after their Doctrine had been examined, and nothing was found therein of the *Leaven* of that of *Rome*, although they came out of her Communion; Let our *Liturgy* have but the same right done unto it; let it be examined, and that, if they please, with exactness and the greatest rigour; but in consequence, let it be also declared innocent, if no harm be found therein; though that should prove true, that it had been wholly taken out of the *Maß-Book* or *Breviary*; which will never be found to be so: For I dare say, that among One hundred of them who so confidently affirm it, there is not one that ever saw the *Missal* or the *Breviary*, or but knows so much as what the *Books* are. And if we should put those *Books* into their hands, that they might produce some proofs of this rash affirmation, which is so frequent in their mouths, they would be infinitely puzzled. They would not find either in the *Missal*, or in the *Breviary*, that wise Oeconomy which our *Liturgy* useth in the reading of the holy Scriptures, nor those excellent passages which sets before our Eyes the greatness of our guilt towards God, and of his mercy in pardoning the same unto us; which passages are placed in the very beginning of it. They would not find there that godly exhortation to Repentance, and to the Confession of our Sins in the presence of God, which followeth immediately the reading of those passages: Nor yet the Confession of Sins, nor the Absolution which followeth the same; for there is not one line of all this in the *Maß-Book*. The *Ten Commandments* are not to be found there, nor that *Prayer* which is made at the end of every *Commandment* which the Minister hath pronounced: Nor the *Commination*, nor several Prayers of the *Letany* or of the other Forms. But in it they will meet with the *Lord's Prayer*, the *Creeds*, the *Songs* of *Zachary*, *Simeon*, of the blessed *Virgin*, and of some others which are word for word in the Scripture, or are extracted out of it, and are grounded upon the same, and were in use in the Primitive Christian Church before ever the *Maß* was hatch'd. And these our *Reformers* did not believe they were bound to reject, no more than many holy and devout Prayers, which are all directed to God, and founded upon the merits of Christ our Saviour, though superstitious Men had abused them by the mixture of their own corrupt fancies, which have been all of them cut off. For in our *Liturgy* there is not (as I have hinted before) any Prayers to the Creature, or for the Dead, or any grounded upon the merits of

Saints, or the pretended virtue of Relicks, or any new ſacrifice of the Body of Chriſt, which is pretended to be offered for the Living and for the Dead, wherein properly lieth the venom and the abomination of the *Maß*. Therefore it is manifeſt, that to ſay that our *Liturgy* is either the *Maß*, or taken out of it, is a meer ſlander, proceeding from malice, or ignorance, or both. And if thoſe who compiled the ſame, have put any thing in it that was in the *Miſſal* or in the *Breviary* uſed at *Rome*; to that may be replied, what a great Man, who lived in the Communion of the Church of *Rome*, though he diſſented from her in Judgment, ſaid one day to a certain perſon, who was complaining of thoſe who had endeavoured to reform the abuſes in Religion in theſe later days: *You forget* (ſaith he) *the greateſt harm that ever they did, which is, that they have pick'd out of our Religion all that was good in it.* Let us ſay the ſame of the Compilers of our *Liturgy*, that *if they have taken any thing out of the* Miſſal or Breviary, *they have taken out of them all that was good, and left behind all that was bad.* If, notwithſtanding theſe reaſons, any one ſhall yet *ſeem to be contentious*, all that I can farther reply unto him is, *that we have no ſuch cuſtom, neither the Churches of God.* And doubtleſs it is the laſt anſwer which would be given to ſuch contentious Spirits, any where elſe, where they ſhould manifeſt their ill diſpoſition. For what would the Reformed Churches of *France* ſay unto ſuch, namely, about the *Ceremonies* I have alledged, about their *ſinging* of the *Song* of *Simeon* upon their *knees*, upon their *ſinging* in the ſame *poſture* that *Verſicle* which hath been added to the *Ten Commandments* in meetre, and upon that meetre it ſelf? And what would the *Dutch* Churches and thoſe of *Haſſia* ſay unto them, about their *ſinging* of the *Lord's Prayer*, and the *Apoſtles Creed* in meetre in their Aſſemblies? Might they not as juſtly take offence thereat, as ſome do, becauſe the *Creeds* of *Athanaſius*, and that of *Nice* are ſung in our *Cathedrals*? And what would the ſaid *Dutch* Churches, together with thoſe of *Poland*, *Lithuania*, and others of the Reformed, farther ſay unto ſuch, about their uſing the *Trinaſpertion*, as they call it, that is about their *ſprinkling* of *Infants* three ſeveral times when they Baptize them, to wit, once in naming the *Father*, once in naming the *Son*, and once in naming the *Holy Ghoſt*? Whereas in *France*, at *Geneva*, and in other Countries, as well as in this, they are ſprinkled but one time, and Baptiſm is adminiſtred all at once. Might not contentious perſons take from hence an occaſion to vent their common place againſt *ſignificant Ceremonies*, ſince it is manifeſt that that Ceremony hath been

been instituted, and is practised by the said Churches, to signifie the *Trinity of Persons* in the God-head? Secondly, Might they not object that it is a Superstition, an humane Invention, and an addition to Christ his Institution, which neither he, nor his Apostles (that we can find in Scripture) ever observed? And would they not have more cause thereupon to mutiny and make a Schism in those Churches, than they have to separate themselves from the Church of *England* under the same pretences (though nothing near so well grounded) because of the sign of the *Cross* which is made upon the Fore-heads of Infants, not in Baptizing them, but when they are solemnly received into the Church after Baptism? Might they not in like manner take it ill that the *French* Ministers only, among all the Reformed, have their Hats on when they preach, as the Preachers of the Church of *Rome* have? And what if the fancy took them to upbraid the said Ministers (as some Popish Emissaries have done) that the blessing they pronounce when they dismiss their Congregation is a Jewish one, wherein there is no mention made either of the *Father*, *Son* or *Holy Ghost*? And, lastly, if it came into their head to remember those strangers Churches, who in this Nation receive the *Communion sitting*, contrary to the practice, and to the express prohibitions of the National Synods of *France*, that in so doing they make themselves like unto those damnable Hereticks, who openly Blaspheme against the Divinity of Christ our Lord and Redeemer, and who have made choice of this familiar way of receiving the *holy Communion*, because they think themselves as good as Christ; and many other things of this nature? And although I make no doubt, but that they would be able to give an account of all these matters, yet in the end they would be forced before they could stop the mouths of such contentious persons to come to Saint *Paul's* answer, *We have*, or, *we have not such a custom*.

* *Synod of St.* Maixant *upon the Tenth Article of the Chapter of the Lord's Supper.*

Finally, That I may no longer detain you, I will conclude with the same exhortation wherewith I began, by conjuring you all, as you tender the edifying of God's Church, that you would wholly strip your selves of the spirit of Contention. And considering that it is an effect of the wiles of Satan, who seeing that we (through the grace of God) agree in all things which are necessary unto Salvation, strives to divide, and to incense us one against the other about *Vestments* or *Colours*, or *Musick Notes*, and for *Ceremonies*, which in their natures are indifferent and innocent; submit your selves with all humility unto that publick order which you

you find eſtabliſhed in the Church of God in this Kingdom while you live in it, and when the providence of God ſhall lead you into another Country, do the like there. Is was the advice which St. *Ambroſe* gave one day to the good *Monica*, Mother of St. *Auguſtine*; that pious Soul being troubled to ſee the Churches of *Rome*, and *Milan* to differ in certain cuſtoms, namely, in not faſting upon the ſame days: *When* (ſaith that holy and reverend Biſhop) *I am at* Rome, *I faſt upon* Saturday, *and when I am here, I do not faſt upon that day. Do you the like. In what Church ſoever you find your ſelf, obſerve her cuſtom, if you will be offended at no body, and that no body be offended at you.* The ſame doth St. *Auguſtine* write to one *Januarius* in an Epiſtle of his upon this ſubject: *That in all things of that nature (which commonly vary according to places) there is no better Diſcipline for a grave and wiſe Chriſtian, than to do as he ſhall ſee done in all the Churches where he ſhall be*; *For*, ſaith he, *whatſoever is not contrary to Faith, or to good Manners, ought to be held for indifferent, and obſerved according to the company that one liveth with.* Keep to this Rule, taking careful heed, that you may never, by a Schiſmatical carriage, confirm the common enemies of all Proteſtants, in the opinion which they ſeem to be poſſeſt with, That we have as many different Religions, as different Countries and Liturgies. For the truth is, that every where there is ſomething to profit, provided we bring every where minds full of Humility, Docility, Attention and Devotion. And I dare promiſe you that in the obſervation of our Order, you will find as much, and I ſhould not err, if I ſhould ſay more edification, than you will in any other. Inform your ſelves aright of theſe things, make trial of them, reduce them into practice, and learn to underſtand them well, and then blame me if you do not find in them what I promiſe you. Now if there hath been any amongſt you, who being no better informed concerning our Intention, and our Diſcipline, than the *Iſraelites* were in times paſt concerning the deſign of the *Reubenites* and their Aſſociates, in building an Altar on the other ſide *Jordan*, have been ready to condemn us, as *Iſrael* was ready to march againſt *Reuben*, *Gad*, and the half Tribe of *Manaſſeh*; I am confident that they, after the example of the ſaid *Iſraelites*, who when they had communed with their Brethren, were ſatisfied with their intentions, will alſo tell us, now they underſtand us, as *Phineas* did at that time, *This day we perceive that the Lord is among you*; that they will bleſs us; and that their heart will be towards us, as our heart is towards them, and that they will pray with all their Soul,

that

that peace and all manner of blessings may be upon us, upon our Families, upon our Persons, and upon this place. And peace be upon it, and upon them, and upon us, and upon the whole *Israel* of God, wheresoever dispersed, with encrease of all manner of graces, from hencefore and for evermore.

Amen.

FINIS.

UMI

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